The Bombay Guardian.

VOL. XVI.—New Series. SATURDAY, APRIL 9, 1870. [No. 6

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—It is announced that there are 500 scholars attending the Roman-Catholic School recently opened on the Esplanade, in the fine building to which Government has contributed so liberally; 100 of the whole being Hindoos and Parsees who are allowed to absent themselves during the time when religious instruction is given. 'St. Xavier's College,' as it is called, has a number of priests on its staff. Has the Roman-Catholic Church ceased to be missionary, and is it content to reserve its religion for the children of Roman Catholics? We understand that there is no fee demanded from the Native youths who attend. An institution that charges them nothing for admission, withholds religious instruction, has only to give such secular instruction as is required to enable the students to matriculate, and it will prove a very powerful rival to Protestant Missionary institutions where a fee is demanded and where religious instruction is given to all. Is the object of St. Xavier's College first to withdraw Native students from other Missionary institutions, and when it has thus dealt them an effectual blow, proceed *gradually and circumspectly, as Jesuits know* how, to introduce the dogmas to the propagation of which the teachers are solemnly consecrated? Large contributions to this College have been made by the Native Princes who lately visited Bombay, and very likely they were influenced in making these by the fact so prominently stated, that religious instruction is optional to non-catholics. Meanwhile, the Free Church Mission in Bombay reports a large deficiency in the contributions to their Institution. Several thousand Rupees are due to the late Treasurer, the Rev. Dr. Wilson.

—It cannot be denied that we have most tender-hearted Magistrates. It is most edifying to see the struggle that goes on in their generous and feeling breasts when they are under the painful necessity of pronouncing an unpalatable sentence upon an offender. Their own suffering appears to be greater than they inflict. On Sunday last, a driver in charge of an engine engaged in shunting near Dadur, when relieved by another engine, put on steam and hurried to Boree Bunder where the train for Poona was waiting for him. He came on at the rate of 25 or 30 miles an hour, and losing control of his engine, dashed into the train, smashed the carriages to pieces and injured the station. Happily the passengers had not entered the train, and nobody was killed. When the driver was brought into Court, the Magistrate pronounced sentence upon him in these words:

"The offence of which you are proved guilty renders you liable to a long term of imprisonment. I am very unwilling to submit you to any disgrace, but you and other engine-drivers must know that there are responsibilities which cannot be evaded without a severe punishment being inflicted. I have carefully considered the matter, and feel it my duty to sentence you to imprisonment for one month. I shall not make it degrading to you in any way, but I think it is a duty I owe to the public, as well as that it may act as a warning to other drivers to take more care, that I imprison you. I daresay that the Company will hereafter take your case into consideraion, and in consequence of your hitherto good character do something for you. I inflict this punishment upon you with very great regret, but, as I have said, you will not be subjected to any indignity; for you will not be imprisoned with hard labor. The sentence I inflict upon you is a most lenient one, and it is that you suffer simple imprisonment for the term of one month."

This must have been most soothing to the feelings of the gentleman whose engine had played such unbecoming pranks on Sunday, and would go very far to reconcile him to the mild detention of the House of Correction. A few years ago an engine made its escape from the driver and rushed into a train killing the Director of Public Instruction and injuring a gentleman who is now on the magisterial bench, and for all the driver of last Sunday's engine knew there were gentlemen and ladies of the highest distinction and men and women whose lives were equally dear to *them sitting in the train that* was waiting at Boree Bunder. If there had been a frightful mortality what an outcry there would have been against the driver and the Company! but the fault would not have been morally a whit greater.

The Annual Exhibition in connection with the Free General Assembly's Institution, will be held in the Institution Hall, Khetwadi, on Wednesday, the 13th instant, at 5 P. M. The chair will be occupied by N. Spencer, Esq.

An 'Evangelical Catholic Union' has been formed by ministers of the Protestant Episcopal Church of America. Among the rights claimed by them are those of holding fellowship with ordained ministers in other churches, and the liberty of prayer and preaching without liturgic worship.

A private letter from America says:

"In *Malone*, my native town, I found in progress one of the most precious revivals I ever saw. The work seemed so genuine, the convictions of enquirers so thorough, their feelings so free from mere animal excitement, and the testimony of young converts so manly, intelligent, earnest and telling on all hearts both saints and sinners. Some 200 are giving good evidence of a change of heart and life, and there was good reason to hope the work of grace had not reached its climax."

Mention is made of the death of Mrs. George Muller of Bristol. She was the sister of Mr. Anthony Norris Groves, missionary in Bagdad in 1832. She was united to Mr. Muller about 40 years, and was his faithful helpmeet in the work of faith and labor of love which has made his name fragrant throughout the church of Christ. The last New Orphan House was opened just one month before her death. 1,400 orphans joined the funeral procession.

The *Indu Prakash*, referring to 'the recent commotion in the three great castes of Brahmans, Shenvis, and Parbhus,' shows that the result, in every case, has been to show the formidable power of the Caste system. They who were in favor of reformation, and thought they could now deviate from caste usages with impunity, have been startled at the energy and determination awakened by their proceedings. They thought the lion asleep, or sick unto death; but all their courage fled when they heard him roar and saw him shake his mane and prepare to leap upon them:

"Many had thought, as they wished, that the power of the caste had seen its sunset. This will teach them better. We must draw this moral from these unpleasant mishaps that whenever one has to count on the indifference of the caste in any matter in which caste prejudices are affected, one should be very circumspect, one must employ much preliminary sounding to examine the depths of the power of caste; so that one may not find oneself in the end to have counted without one's host. From the facts alluded to above, our own conclusion with regard to the present time is this, Caste is not yet destroyed. Caste has not yet lost its influence. Caste has not yet divested itself of its inquisitorial espionage. Caste yet lives; and if we cannot add, it thrives, we cannot say either that it has fallen."

We hear a good deal of nonsense about the overthrow of Caste and idolatry. Many would gladly persuade themselves, that the neck of these evils is broken. But they have still tremendous power. We have never been more impressed with the power of caste, than we have recently when our most highly educated Native gentlemen, looked up to as the leaders in Reform, have shown the white feather the moment that Caste lifted up its voice and spoke of excommunication. It is just as well that our friends should learn that the dragon is not to be slain by brave words, and that they need not expect that he will quietly take himself out of their path so that they may advance with banners flying without the slightest jeopardy. They have got to fight the monster just as he is. They are to get wounds and sustain losses and be in peril of reputation and life. This is what Reform means in this world.

A great discussion has been commenced in Poona. The question is, Whether the marriage of widows is prohibited or not in the Shastras. But there is a much more important matter back of this, namely, Early marriages. Here is the *fons et origo* of the Widow-servitude and of other evils. Alas, the gentlemen who so boldly denounce the cruel treatment to which widows are subjected, give and receive in marriage their infant children. Let them take a stand here.

ARCHIVE COPY BOMBAY

It is announced that 4,000 Armenian Catholics in Constantinople have seceded from the Church of Rome in disgust at the course pursued in the Œcumenical Council. One grand design of this Council is to unify in form all the bodies connected with the Romish Church, and reduce all to one dead level beneath the decrees of the Pope. Some of the Eastern bodies are but slightly connected with the Papacy; they have distinctive usages and hereditary privileges to which they attach a high importance; but the Pope feels that these are tokens of an imperfect submission, and is resolved to cast all into one mould. It remains to be seen if he will be able to come off victor in this struggle. We have abundant opportunity of observing in this country how intensely people cling to those religious features which differentiate them from others and constitute them in some respects distinct bodies. How very hard has it been found to bring about any thing approaching to an amalgamation between the Goa Catholics and those who are governed by Priests sent out to India from Rome.

The latest home papers furnish us with the following:

"It would seem as if the Chinese wished to be revenged upon us for importing opium into their country, and it is a curious fact that large quantities of spurious tea find their way here, *viâ* Bombay, to which port thay have originally been shipped from Macao, in exchange and as returns for Malwa opium. The present 'Maloo Mixture,' as it is called, is nothing more nor less then refuse tea and leaves which have already passed through one water, and which are thrown out in heaps in the 'tea gardens' of the native cities, and afterwards collected, redried, '*faced*' with charcoal and other substances, and shipped to this country."

240 chests of this stuff have passed through the London Custom House. They were invoiced at £15,000 and the duty was also £15,000. By this time no doubt the wretched mixture has found it way into many shops, all over the country. It may be very distressing to good people at home to think that they are in danger of having such offscourings palmed off on them as genuine tea, but after all, these are infinitely less noxious than the opium which we compel the Chinese to receive at our hands. 240 chests of mock tea is a very mild revenge for more than 60,000 chests of Opium introduced into China yearly from India through a door opened by British arms.

We make the following extracts from the Report of the Bombay Committee of the Gospel Propagation Society:

"Mr. Williams has been occupied for some two or three months in conducting the tuition and management of the Boys' Department of the Diocesan School at Byculla, where his ability in the work has given—the Committee rejoice to learn—great satisfaction. Still they cannot but think it an undesirable thing for one who came out as a Vernacular Missionary, and whose proper engagements should tend to the evangelization of the Heathen, to be employed in the task of educating the children and youth of Christians. They hope that before long an able master will be found, and that Mr. Williams will be relieved from these duties to wait upon that greatest of all duties—the spreading the Redeemer's Kingdom among men."

"The *Revd. J. Diago* relates that his two services are better attended than heretofore. He celebrates Holy Communion every Lord's Day, and says of the practices: 'Some of my people dread at it: some delight at it: and others are indifferent about it.'"

"Beside his Sunday Services, Mr. Ledgard reports that the Wednesday Evening class for Native Christians has been well sustained, and no small interest been shown in reading the portion of Scripture—the Prophecy of Isaiah—which has formed the subject of examination.

"The School of Musalmen—which was only just commenced at this period of last year—has gone on increasing in numbers till the attendance averaged between 60 and 70 pupils. Of these only one appeared at all inclined to give the claims of Christ as against Muhammad—of the Gospel compared with the Kurân, serious and thoughtful consideration. This was a youth of the Borah class—a lad of 16 or 17 years of age. But no sooner did his friends learn that he visited Mr. Ledgard with a view to the satisfaction of his doubts, than he was withdrawn, and nothing has since been heard, or seen, of him.

"Four boys went up from the School for the Matriculation Examination held lately in the Town Hall, and of these one proved successful."

"*The Revd. W. B. Keer*—in his fourth annual summary—gives an account of services he held on several of the ships in Harbour, besides those which took place on board H. M.'s vessels.

"His services on shore have consisted of visits to the European General Hospital and the Sailors' Home, where he engages in reading the Scriptures, and Prayer. Occasionally, also, evening readings have been given, in which they take an interest, and the subject of Temperance has been laid before them."

We notice in this, as in so many other Reports, the absence of a tabular statement showing the condition of the Native Church, with details regarding the accession and segregation of members. Can that be properly called a Report which does not allow the reader to ascertain the number of church members, and the numerical gain or loss of the year?

Prince Alfred's last words in India were his best. He received an address presented on behalf of the Native Protestant Christians of *Southern India*, and *in his (written)* reply made use of this language:

"I need hardly assure you that the Queen takes a warm interest in the welfare of those of her subjects who profess that faith in which she has herself been nurtured—a faith whose fundamental doctrines are peace and goodwill among men—whose teaching inculcates obedience to law and reverence for authority, and in whose train follow the social and moral advantages to which you allude.

"It is from an earnest desire for the temporal and spiritual welfare of her faithful subjects in India as elsewhere, that the Queen views with solicitude and interest the free progress and extension of our religion.

"In harmony with these Her Majesty's sentiments, I also humbly and earnestly pray that it may please the Almighty to grant His blessings on the efforts of those who are striving by the influences of preaching and instruction to spread our common faith among the inhabitants of this great Empire, who have all received me so kindly and for whom I feel the sincerest affection."

Nothing better could have proceeded from a son of Queen Victoria. There is a deep significance in the words that connect her Majesty's solicitude for the progress of Christianity with her desire for the temporal and spiritual welfare of her faithful subjects in India. If Queen Victoria had no solicitude for the spread of the Gospel in India she would be wanting in concern for the true welfare of the people. These words deserve to be had in remembrance. They are honest, they are frank, and the soul of true kindness speaks in them. Many Native princes and gentlemen were presented to to H. R. H. the Duke of Edinburgh and perhaps carried away the impression that it was a matter of indifference to him whether they retained or renounced their ancestral faiths. In this letter they may see what he and his august mother have at heart. They may here learn that the young gentleman who received such extraordinary honors from the highest in this land and from all classes, 'humbly and earnestly prays that it may please the Almighty to grant His blessings on the efforts of those who are striving by the influences of preaching and instruction to spread our common faith among the inhabitants of this great Empire, who have all received me (he adds) so kindly and for whom I feel the sincerest affection.' He is deeply sensible of the kindness shown him, and leaves this land with sentiments of sincerest affection for its inhabitants; and it is this very sincere affection that causes him to sympathize with the efforts of missionaries and Native Christians and of all who are seeking to spread the blessings of our common faith.

The Bombay Guardian.

SATURDAY, APRIL 9, 1870.

THE CHOTA-NAGPORE MISSION.

We published a letter from the 'Vorstand' or local directors of the G. E. L. Mission in Chota Nagpore, in our issue of March 19th, accompanied by a letter from the Rev. Mr. Jellinghaus in reply to a statement made by Captain Money regarding the appointment of a man of doubtful character to the eldership. We have always taken a very deep interest in the Chota Nagpore Mission, and at a very critical epoch in its history exerted ourselves to obtain subscriptions for it. In our files for 1858 there occur constant acknowledgements of sums received and forwarded, on account of that Mission, then suffering from the effects of the Mutiny and inadequately supported from home. We have since had occasion to notice the remarkable and almost unexampled success of this Mission in the matter of conversions, 10,000 having been added to the Churches in ten years. It would have been very singular if missionaries who had been enabled to gather such a large harvest of souls, should not have enjoyed the confidence and sympathy of the public, when disputes arose between them and the missionaries sent out from home after the work had been carried well forward. As a matter of fact, the Mission has been rent asunder and the great scandal is presented to the world of an antagonism between two missions planted side by side and contending for the converts.

If the ingathering is from the Lord, if the converts have been taught of the Spirit of God and actuated by a sincre love to Christ, we cannot believe that the work will come to nought. Every plant which my heavenly Father has not planted, says Christ, shall be rooted up; and the converse is true, that Christ's sheep no one is able to pluck out of his hand. It is of the utmost importance, in Chota Nagpore, as in other Mission fields, that the converts should be made fully acquainted with the sacred obligations connected with a profession of Christianity, and that the great reliance of the churches should be upon the blameless lives of the members. In this connection we have considered the defence advanced by Mr. Jellinghaus with some interest, and we cannot say that we find it very encouraging.

A convert named Stephen had a wife 'suspected of being a witch;' her mother,

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fearing unpleasant exposures, had absconded with her to Calcutta; then Stephen marries a new wife, a Christian girl, and in doing this, has the sanction of those with whom he was in church fellowship. This was under the old regime. Under the new, Stephen was made a church elder, none of the church members knowing anything to his prejudice. The only thing against his first wife was that she was suspected of being a witch; suspected, it would appear, by the husband. This tells not against the wife but against the husband; he was still under the influence of a pernicious superstition which has often, in this country, led to the commission of outrageous deeds; and we may imagine the sort of treatment that she might expect from a husband who believed her to be in league with demoniacal spirits and able to accomplish by occult means whatever deadly deeds she might feel inclined to. We do not wonder that she and her mother should have thought it well to flee, and bury themselves among strangers, in Calcutta. Her husband who should have protected her, and who might have been expected as a Christian, to protest against such baseless suspicions, turns against her, and she is compelled to take to flight. Most indiscreetly and most unjustifiably he then marries again, marries a Christian girl. The heathen round about will naturally surmise that he drove away his first wife in order to be able to marry another. To take such a man and make him a deacon, appears to us a highly objectionable proceeding, and we fail to see the force of the remark made by Mr. Jellinghaus: "No sensible man can accuse us of allowing an elder to 'live a reproach to Christianity,' when that man's *wife left him more than three years ago, and has never been heard of any more.* No just man can insist on Stephen expelling a woman with whom he has lived now nearly three years, during which time he has never been disturbed by the church." The law of the land, as we understand it, declares him a bigamist, and the fact that the matter has been so long condoned by the church and by the missionaries, constitutes no reason, we think, why he should continue undisturbed in his eldership.

We have just received a copy of the Chota Nagpore Mission (German Lutheran) for 1869. We hope shortly to notice it.

THE SECOND ADVENT. XI.

"*We who are alive and remain unto the coming of the Lord shall not prevent them who are asleep.*" 1 Thes. iv. 15.

It is evident that the doctrine of the Second Advent had been very distinctly preached among the Christians of Thessalonica, and had made a very deep impression upon them. Paul had spent but a few weeks there (three Sabbath days) and had spent a considerable portion of the time in manual labor ('laboring night and day'); the Lord however greatly blessed such opportunities as he had, and the word came home to his hearers with such power that many of them became disciples of Jesus. The doctrine of Christ's return in glory was preached to them as essentially and indissolubly connected with the doctrine of Christ crucified; as its indispensable supplement. Christ becomes to the soul the Redeemer that it demands not by dying and continuing dead; not by rising and remaining on the earth; not by ascending to the heavens there to remain unmanifested to the world; but by dying, rising, ascending and then, when his Gospel has been preached in all nations, coming in celestial glory. The apostles spoke with delight of the humiliation and condescension, the self-spoliation and sacrifice, the sufferings and death of Jesus of Nazareth; but they felt that the glorious Gospel of the Son of God was not fully proclaimed until they had spoken of the all-surpassing glory of the manifestation that is to be. Through much tribulation we enter the kingdom of heaven; they who become the disciples of Christ have to take up their cross and follow him in contempt and humiliation and suffering; if we suffer with him we shall reign with him; glory honor, immortality, a crown of righteousness, an unfading crown of life, dignity and blessedness such as eye hath not seen, heart not conceived shall be brought unto us in the day when Christ returning in the clouds of heaven, the clouds of angelic attendants, shall outshine the brightness of the noonday firmament and rivet the attention of all the inhabitants of earth. This doctrine of the Second Advent is needed then to supplement what is said about the humiliation of Christ, and needed also to supplement the great fact of our own humiliation in the midst of a world that knoweth us not. In a most important sense, Christ is simply crucified and buried to mankind at large. Their historians tell them that such a Teacher lived and died and that it seemed to many of those that saw him that he was the Son of God. He only that believeth on him hath set to his seal that he is risen from the dead, has ascended on high, is clothed with all power in heaven and in earth, and is to come again, the King of glory, through the open portals of heaven. One by one, believers come out from the world, obtain this experience and bear this testimony; but to the world at large Jesus is simply he who was crucified and buried in Jerusalem so many years ago. The world knoweth us not even as it knew him not. But the end is not yet. There is more in the Gospel; there is a world-wide revelation of Christ upon the throne, Christ the King of kings and Lord of lords, the Arbiter of all, the Judge of all. He shall come to be glorified in his saints and admired in all them that believe, and to vindicate the Majesty of God upon those that know not God and obey not the Gospel.

Well, the Christians in Thessalonica no sooner believed on Christ crucified, than they began to wait for the Son of God from heaven. They looked for his appearing, to-day, to-morrow, after some days, no man could tell how soon. And their expectations of future glory and felicity were bound up with this belief of his glorious Advent. Then one and another of their number died. This greatly confounded them. This was something they had not taken into their calculations. It seemed to them that the saints needed to be here to receive Christ when he came and to be blest in his coming. The Gospel, as they had learned it, had not thrown light on this matter of departed believers. Paul accordingly comes to the help of their somewhat staggered faith, in this epistle. They were not to sorrow as those who had no hope. The blessings connected with Christ's advent are not merely for the believers then alive, but equally for those who had previously fallen asleep. We who are alive and remain at the coming of the Lord, shall not have an advantage in respect to time over the departed saints; shall not get the start of them. Their case is very different from that of unprepared professors, that of the foolish virgins whose lamps go out for want of oil; unlike these they shall be there to meet the Bridegroom. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.' The parable of the returning bridegroom has influenced this description. 'Behold, the bridegroom cometh, go ye forth to meet him.' A little before, the apostle said, Them also who sleep in Jesus will God bring with him. With him from heaven is it not? Elsewhere we are told that when believers depart, they depart to be with Christ. Thou shalt be with me in Paradise. The Lord cometh with ten thousand of his saints. This idea is not brought out in the passage from which our text is taken, but it appears in the next chapter: "Christ died for us that whether we wake or sleep, we should live together with him." But we have unequivocally the grand truth that when Christ comes in glory, his saints then living and those who have previously lived, shall be manifest partakers of his glory.

The apostles did not know when the Son of Man would come again; did not know certainly that he would not appear in their life time; therefore they could not exclude themselves in speaking of those who might be then alive. It was not intended that they or other Christians should know the day, but that all should live in expectation of it.

He shall descend 'with a shout,' that is, with the shout of attendant multitudes, the shout of victory: Alleluia, for the Lord God omnipotent reigneth; 'with the voice of the archangel;' this seems to refer us to Daniel xii. 1, where Michael the great Prince standeth up for the people of God; and 'with the trump' which all, both the quick and the dead must hear, and the very sound of which shall be thorough and irrecoverable defeat to all the hosts of Antichrist.

THE TURN OF THE TIDE.

The following is an extract from the *Watchword*:

"The tide has turned. The highest geological authority in this country has declared that facts, unsuspected before, have been brought to light, within these few months, which must revolutionise the science of geology. We have always understood that truth is at the bottom of a well; but we were scarcely prepared to have such startling and such important truth brought up from the bottom of the sea, at the end of a cord of 2,500 fathoms length. Yet so it is. Dr. Carpenter, in the month of November last, stated to the Royal Society of London the result of the investigations made by Mr. Wyville Thomson, Mr. Gwyn Jeffreys, and himself, in the course of a submarine survey of a portion of the North Atlantic Ocean, for the conduct of which H. M. S. *Porcupine* had been put at their disposal by the Admiralty. The portion of these results that bears upon our present subject we may state in a sentence. In strips of sea-bottom, lying side by side, and in contact with each other, there are actually, at this moment, going on geological formations of entirely different characters, and such as, it has hitherto been assumed, must have been separated by enormous periods of geological time. All that is necessary to produce the difference is a few degrees of temperature, and this difference is effected by currents, bringing into one place a rush

of ice-cold water from the pole, and bathing another in tepid waters from the tropical regions. Well might Sir Charles Lyell declared that the ascertainment of these facts is tantamount to a revolutionising of the whole science of geology."

This must appear to many a most wonderful announcement. But why should it be thought so when it is remembered that Geology is a science of very late growth and that the observations on which its general principles are based have been made on a very limited scale? A few rocks were examined in England or Scotland and a general conclusion was leaped to. Infidels of this age have always laboured to show that the Bible and science are at variance, and for several years such men have triumphantly asserted that many Bible statements are irreconcileable with the revelations of Geology. And many good men who firmly believed that God's works are never contradictory when both are rightly interpreted, yet felt from the bold affirmations of several geologists that an impenetrable mystery hang over this subject. It is hardly fair, however, to say that this feeling was begotten by the confident asserters of geologists above; it derived half its strength from the feeble attempt made by defenders of the faith to show that Bible language was quite consistent with every supposed geological discovery.

But the results of the voyage made by Dr. Wyville Thomson and his companions, have sapped the foundations of the hastily raised fabric which was dignified with the name of Geology, so that the foundations will largely have to be laid again and the science built up anew. In the department of apologetics, it is hardly possible to overestimate the above discovery. The testimony is such as to cut away the ground of most—if not all—objections derived from Geology. And there are some circumstances which enhance the value of the testimony:—

(1) The observations referred to in the above extract were made by men of the highest name among geologists. (2) The results of these observations ran counter to the generally received principles of geologic science and therefore the scientific men who made the observations, having reputations to lose, would not risk making these conclusions public before they had subjected them to the strictest scrutiny. (3) It is notorious that some at least of those who conducted the observations would be very slow to do anything that would even seem to weaken the force of objections to the Bible drawn from the domain of science.

Such scientific discoveries as the above should teach an important lesson to two different classes of men. On the one hand, men of science should learn to be less lofty in their pretentions and less confident in their statements regarding the opposition of science to the Bible. Again and again supposed scientific objections to scripture statements have fallen to the ground because those who urged them found from closer study that the objections were really inconsistent with true science; but the above discoveries will give the greatest blow to infidel sciolists that they have received for years. On the other hand, apologists for the Bible should learn that they are not required to make Bible statements square with every new theory broached in science. There are some apologists who have not yet learned this lesson and a pitiable sight it is to see how they often twist the language of scripture from its plain meaning. Let them have patience till the supposed contradictory theories of science are established by proof.

We have always been convinced that true science will never be found at variance with the Bible. It may indeed be that science will be found to contradict wrong interpretations of passages of scriptures. We have no objection, whatever, to the Bible being subjected to the most searching scientific examination, but we do protest against the not uncommon practice of bringing forward the *unverified* theories of science and rejecting the Bible as a revelation from on high because its statements cannot be made to correspond with those theories.

Those who receive the Bible as their rule of faith have really nothing to fear from the oppositions of science. One by one the apparent discrepancies between Scripture and science are melting before the clearer light of a fuller examination; and as the years pass by, we see stronger reasons for adhering to the opinion of Chalmers, that religious scepticism connected with science is to be imputed chiefly to a superficial acquaintance with science. "He that believeth shall not make haste."

It is interesting to note what is said of science and religion by Dr. McCosh who a few years ago was professor in the same college with Dr. Wyville Thomson,—"Science has a foundation and so has religion; let them unite their foundations and the basis will be broader and they will be two compartments of one great fabric reared to the glory of God. Let the one be the outer and the other the inner court. In the one, let all look and admire and adore; and in the other, let those who have faith kneel and pray and praise. Let the one be the sanctuary where human learning may present its richest incense as an offering to God; and the other the holiest of all, separated from it by a vail now rent in twain, and in which on a blood-sprinkled mercy-seat we pour out the love of a reconciled heart and hear the oracles of the living God."

OMEGA.

Ahmedabad.

WHAT IS TRUTH?

Wide is the gate and broad is the way that leadeth to destruction, and many go in thereat. (Matt. VII. 13.) Bunyan represents his pilgrim as forsaking *the city* of destruction, to enter the straight gate. The world from which he separates himself, remains behind in the plain. Now this parable of the narrow and the broad way differs from that; we are not to think of the two ways as comprehending all mankind, the godly and the ungodly. Our Lord's parable relates entirely to professors of religion. Humanity is in the open plain, in front of two gates, one lofty and imposing, the other narrow and unpretending, easily overlooked; of the great crowd a certain number are brought to feel that they must be religious, must seek to please God and get eternal life. The broad way, equally with the other, professes to be the way of life, God's way of deliverance from the doom of sin. They who are in front of the gates have a certain measure of conviction and of unrest; they know that sin has made them liable to God's displeasure, and without something that they may regard as religion they would be ill at ease The broad way represents the world's religion, the world's Christianity; men may go through the gate without giving up all reliance on their own goodness and without giving up all the pleasures of sin. Many go in thereat. In the days of our Lord, the gate was sufficiently broad; Pharisees, Sadducees, scribes, lawyers, priests, levites and all the multitude that looked to them for guidance, easily entered, with head erect and robes flowing. The great law of society, Thou shall move with the rest, and whose promised reward is, We will divide thy responsibility and be a mighty wall around thee, was as irresistible then as now. It is so easy to obey it, so easy to believe the delusive promise of divided responsibility, reduced thus to the merest minimum. So there has always been alongside of God's narrow way of truth, the world's broad way of religion, with its agreeable compromise between the service of God and self-indulgence. Now, if a man is led to think that it is not good to be without religion, there are those who will lose no time in inviting him to enter the broad way, where, on certain easily fulfilled conditions, the observance of certain ceremonies, the assent to a certain creed (most orthodox, perhaps), the recognition of a certain class as the stewards of Christ's grace, or by a judicious mixture of philosophy and religion, men may walk comfortably without any great shock to their natural feelings and inclinations, without any special crucifixion of their old nature. And, be it well observed, in every denomination there is the broad way even if there be also the narrow way. To the man who has been awakened to feel that God has claims upon him, Christ says, Enter not the broad gate, the gate of popular religion, but enter the *straight gate* and follow the narrow way which are described in my words, even in this sermon in the Mount. 'I am the Way, the Truth and the Life. Except a man be born again, of the incorruptible seed, he cannot see the kingdom of God.'

By their fruits ye shall know them. (20) Shall know the false prophets, shall be enabled to distinguish the true teachers from the false. Not by the fact that they have been ordained, that they have passed a good theological examination and received orders, not by their eloquence, but simply by their fruits. Well, what fruits? Suppose they do many wonderful things in the name of Christ, cast out devils, obtain great popularity as preachers of the Gospel. These evidences suffice not. Men may do this and lead their followers through the wide gate into the broad way. Our Lord shows us what fruit he means; even the very fruit that shall be accepted in the day of judgment. He that does the will of my Father; he that heareth these sayings of mine and doeth them. To know God in Christ and be guided by the words of Christ; this is the narrow way that leads to life; and he that would teach us must give us this evidence. His life must he conformable to the Sermon on the Mount. He that is not pure of heart, does not hunger and thirst after righteousness, does not bear injuries meekly, does his works to be seen of men, he that has not faith to be contented, generous, without anxiety, he that does not walk in love and self-denial, he that loves the world, its pleasures and honors and its religion of the broad way, he has surely (whatever attestations he may have from man, whatever position he may occupy) no claim upon the deferential regard of the flock of Christ. He only is a true minister of Christ who is a true servant of Christ. So our Lord shows us conclusively that not merely the right but the obligation of private judgment is laid upon us. Upon whom? upon those who are themselves following Christ, and who have his words dwelling in their hearts; those who are led by the Spirit of God. They and they only are competent to judge, and their competency will, as a general rule, be as their consecration. If we know the narrow way then shall we know those who walk therein.

A wise man—a foolish man. (24, 26.) It is for the Master to say what is discipleship, what is evidence of conversion, what constitutes a man a Christian, what justifies a man in looking for eternal life. He that doeth these sayings of his is his disciple; he that doeth them not is not. These sayings of his? why they demand the whole heart for God; forbid the very dawning of covetousness, the merest glance of wrong desire, the most impulsive utterance of irritated selfishness. Who is sufficient for these things? We are willing enough to join in the admiration universally expressed of this exalted morality; but who can for a moment entertain the idea of living wholly thus? The rule of doing as we would be done by is a golden rule truly; but how forlorn the hope of being able to practise this in *all* our intercourse with men. It is a beautiful conception that a man should have faith in his heavenly Father with regard to the supply of all his necessities, as a child does in a kind earthly parent; but it is like a beautifully tinted cloud; it is high, we cannot attain unto it, can only admire it

afar off. We gladly number ourselves among the disciples of Christ; we wish no other Saviour, no other Master; our trust is in him alone, and his words are our delight; but we should be miserable indeed if we thought that the keeping of all that is commanded in this beautiful Sermon on the Mount, were the indispensible evidence of our being on the rock. Nevertheless, what saith the Lord? You would not have Christ eat his own words? You do not suppose that he has forgotten what was contained in these sayings when he so solemnly declared that the keeping of them meant building on the rock of salvation, the not keeping of them meant building on the sands of perdition?—Who then can be saved? Surely Christ came to call not the righteous but sinners; to save the lost. May not whosoever will take of the water of life? Is the doctrine of justification by faith not a true one?—Yes, glory to God; he that believeth hath eternal life. But one word of scripture may not impeach the truthfulness of another. We may be sure that the word which offers life to faith walks in sisterly affection, hand in hand, with the word that declares that they who keep not these sayings of Mathew v-vii as building on the land. The sayings will themselves explain all, if we turn to them. In the first place, they are addressed to disciples, to those who profess to have already come to the Saviour. They set forth the requirements of his kingdom, the obligations of his service, the length and breadth and spirituality of his law; but they also set forth the equal fulness of divine grace. The command to have faith is virtually a promise of divine help to the full extent of our need. We are permitted, nay, we are encouraged, nay, we are commanded to ask for what we need, and among the rest for grace to do all that is pleasing in His sight. No disciple of Christ has any authority to set aside these sayings; no member of Christ's church may content himself with admiring the beautiful morality. Christ's kingdom is his church. The law of Christ is the law of his church; and they are least in the kingdom who make least of his holy requirements, they are greatest who make the most of them. His kingdom is none the less the kingdom of grace; and his requirements are addressed to those who abide in him and have his *strength and wisdom and all-sufficiency to aid them; to them who, weak in* themselves, are strong in the Lord and in the power of his might.

Epitome of News.

Saturday, April 2 1870.

—*Indian Mirror* "A pleasant social gathering was held in the house of Dr. Murray Mitchell on Monday last composed of several European ladies and gentlemen and some of our own countrymen. Those who were present were full of good feelings towards each other, and the attentions of the host and hostess were equally appreciated by all."

—The barque *Mars* has arrived in 181 days from Liverpool. Provisions and water ran short, and the crew were indebted to the kindness of ships by the way, for succour.

—The Bombay Government approve of the Toolsie Scheme, an addition to the Vehar lake, but think another reservoir will be needed hereafter. If the water were not taken for the streets, we believe that the enlarged Vehar lake would be sufficient; but there should be another main.

—Messages from England, via the Red Sea, were received yesterday in 7½ hours.

—There have been Chinese faction fights of a sanguinary character at Rangoon.

One individual relates his experiences subsequent to a pistol shot as follows: —"After I fell down a man came up to spear me. Stabbed me in ten or twelve places with his spear. About ten or twelve men stabbed me. After being stabbed I fell down. I was sensible. I was lying for a little while when another man came up and stabbed me. Ten or twelve more men came up and stabbed me, when I became insensible!"

—Dec. 31, 1869, there were 51 children in the Indo-British Schools, of whom 15 were entirely supported from the school funds. Between Rs. 4,000 and 5,000 are required for additions to the premises. The contributions last year amounted to Rs. 7,339.

—During the Holee holidays Hindoos, especially those of the Marwaree caste, allow their females to worship indecent images, saying that their religion allows them to do so. They place the images, not in private places, but in public thoroughfares, and by such conduct outrage public feelings.

On the 11th March last, (says the Bombay Gazette) Rao Bahadoor Moraba Cannoba, ex-Judge of the Small Cause Court, while going round the tank at Walkeshwur called the Ban Gunga, saw under a Banian tree a large image made of mud and painted all over with different colors, with its lower part entirely uncovered. It was a male figure. He observed there several females who were worshipping the figure.

The case was brought before the magistrate, but the responsible parties could not be identified. Mr. Showell, in dismissing the case said: "While the law allows to all classes the fullest enjoyment of rights which they deem to pertain to their respective religions, there can be no doubt that the exhibition in a public thoroughfare of any object whatsoever that outrages public decency, and gives offence to the general community, is an overstepping of that liberty to an extent that cannot be allowed, and that it comes within the scope of the law to visit it with punishment, and I think that the police would be fully justified in at once summarily interfering to prevent the perpetration of such an offence and in bringing up the offenders."

—Port Canning has been declared a free port; ships are exempt from port dues.

—*Times of India*: "The much-talked-of discussion on the Remarriage question among Hindoos was opened at Poona on the 27th March, under the leadership of Shree Shankaracharya, who had convened a council of the learned Pundits of several places. There were representatives at the council from Indore, Gwalior, Poona, Sattara, Wai, and other places; and several Sirdars and Chiefs were also present. Five adjudicators have been appointed on each side. The discussion is to be in Marathi as far as may be, and the arguments on each side are to be written and signed by the spokesman. The decision will rest with a majority of the adjudicators: and, in case they should be equally divided, an umpire has been appointed in the person of Gopall Shastree of Gwalior."

Monday, April 4.

—*Overland Mail, March 11*: "The new postal tariff between France and Great Britain is before the French Chamber.—The Italian Parliament has reassembled, and is debating the failure of the Naples' banks.—Vienna advices report Count Beust to be thoroughly satisfied with the answer he has received from Rome.—The Paris despatch on Papal infallibility is said to be couched in terms of most courteous deference.—Speculation still runs high as to the fate of the steamer *City of Boston*.—The Atlantic Cable announces that Georgia has been admitted into the Union by a vote in the House of Representatives, by 114 to 71.

We have the issue this week of a handsome, beautifully illustrated, and exceedingly interesting work, from the pen of Colonel St. Clair Wilkins, describing his experiences as commanding engineer of the reconnoitring party which preceded the expeditionary force—leaving Bombay as early as September, and reaching Massowah on October 1 1867, three months before the Commander-in-Chief arrived.

The new Roman Catholic Bishop of Armagh and Primate of all Ireland is to be the Very Rev. Dr. Conroy. The bulls for his consecration were forwarded to Ireland from Rome on February 26. Dr. Conroy has been for a length of time chaplain to Cardinal Cullen to whom he is related.

The *Church Times* announces that the Rev. Edward Husband, who too hastily submitted himself to the Roman obedience in this country, has been reunited to the Catholic Church of England, having discovered that 'the real is very different from the ideal, as regards that communion which he was deluded into joining.'

A singular event has just occurred at Kœthen, in the Principality of Anhalt. A middle-aged man entered the gaming-rooms and sat down at the table. After a time he gained 1,000 ducats (11 fr 75 c. each). The croupier passed the money over to him and asked if he wished to continue, but as no answer was returned, one of the assistants touched him on the shoulder. The individual still remained immovable, for it turned out that he was dead. The man in charge of the table then raked up the gold, saying that it belonged to the bank, as no engagement could have been entered into with a corpse. The heirs of the deceased are not convinced of the soundness of this reasoning, and they have commenced an action for the recovery of the sum.

The following names appear in the Obituary of the week:—Lieutenant-General F. G. Lister, Bengal Infantry; the Marchioness of Tweeddale; Sir Henry Light, K. C. B.; Right Hon. Henry Unwin Addington; Mr. Edmund Stanley; the Hon. Francis Fitzhardinge Berkeley; Rear-Admiral Thomas Vernon Watkins; the Hon. Julia Goldsmid; Mrs. Briggs, wife of General J. Briggs, Madras Army; Hon. and Rev. T. H. Noel Hill; Captain J. W. Aitchison, M. S. C.; Colonel N. R. Browne, late 34th Regt.; Major C. Dawe, late 8th Regt.: Captain Affleck Fraser, R. A.; Lieutenant-Colonel W. Inge; General C. B. James, Bombay Army; Doctor P. Kilgour, H.M.'s 13th L. I.; Captain H. R. Luard, R. E.

The Turkish Government have given a concession for a railway line from Sisek in Croatia to Adrianople and Constantinople.

The semi-official *North German Gazette*, commenting on the declaration of Papal infallibility published in the *Cologne Gazette*, says, it strikingly illustrates the depth of error into which it is possible for the human mind to fall. The Court of Rome has consented to admit the Ambassador to the Council Chamber.

—Gold in New York has gone down to 112.

—*Friend of India* on Mr. Gillett's recantation: "We had expected better things of Bishop Douglas, for he has proved in his past career that he knows better than this. If it is a question of heresy, we fear that the Bishop and his sacramentarian supporters must be considered heretics, rather than men like Bunyan, Carey and Baptist Noel whom he has thus pronounced guilty of heresy. And we wonder that the progress of Christianity in India is not more rapid when this goes on in the face of two hundred millions of heathens and Mussulmans."

—Same: "We have more than once asked for public sympathy and contributions on behalf of the Calcutta City Mission. We are sorry to hear that the income of this excellent Society, like that of too many religious and benevolent associations, has so decreased that the staff is reduced to only three agents. Unless more steady support be given to the Mission it must be closed altogether. This would be a great reproach to Calcutta, and to the Christians scattered through Northern India—for Calcutta, as the receptacle sooner or later of all the waifs and strays of European society, has drawn in this matter upon the Christian residents of the entire Bengal Presidency." (This is equally applicable to Bombay and the claims of its City Mission.)

"The Calcutta City Mission has a peculiar claim upon the sympathies of all Christians, in its intimate connection with the only Protestant Home for fallen women open in Northern India. One of the agents of the Mission superintends the Home, and the work of both of the European agents is closely connected with this essential institution."

The Missions cost Rs. 350 a month.

"We read much in the papers of the immorality of Chinese lotteries and the evils which this form of gambling brings on the Chinamen in Calcutta. Yet we daily see in the same journals advertisements of lotteries on the Derby."

"Mr. Delmerick has broken up a nest of coiners in the Rawulpindee district, whose chief occupation was the manufacture of Bactrian coins. The moulds found were those of the largest silver coins of Eucratides, of Heliocles and Laodice, of Hermeus and of Azilises. The finish of these coins is so perfect that detection is only possible for an experienced numismatist."

Antiquarians will make a note of this.

—Dr. Mackarness, the new Bishop of Oxford: "With regard to the Church Missionary Society he had observed what seemed to him to be peculiar—the union of religious spirit among those who were its active members. In some societies he found a large amount of dry statistical temper, the collection of results and the tabulating of them. That was the work of an office, but a missionary society was a brotherhood of men and Christians; a society of religious men who banded together in a religious spirit to do a religious work."

"While there are some 23,000 clergymen of the Church of England at home, serving 14,500 churches, amongst the 700 or 800 millions of the heathen and Mahommedan world that church has now 240 European Missionaries. It has thus given merely a little more than a one-hundredth part of its clergy to Foreign Missions."

—Lady Blanche Noel, daughter of the Earl of Ganisborough, has eloped with his lordship's organist.

—The Ameer of Cabul lately paid a visit to the so-called Turkish envoy, to view some of the hair of the prophet Mahomed. The envoy must have procured this capillary attraction, a contemporary suggests, from the Barnum Museum.

—A steamer of of 414 tons was launched from the Bombay Dock Yard on Saturday.

—*Sindian*: "We regret exceedingly to state that Mr. George Campbell, the manager of the Kurrachee branch of the Punjaub Bank, committed suicide at about 11 o'clock yesterday morning, at his residence in camp, by cutting his throat. About noon, his butler found him lying in his library with his throat fearfully cut, and a carving knife lying beside him: there was also a looking-glass resting between his legs.

"A piece of paper, having the following words written on it by the deceased, was found:—

"As Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up."

—J. Murray, a clerk in the Locomotive Superintendent's office, at Lanowlie, has been committed to the Criminal Sessions of the High Court of Judicature by Dr. A. G. Fraser, the Railway Magistrate, for kidnapping a girl named Anne Cross from the guardianship of Mrs. Watson.

—*Native Opinion*: "R. R. Vithoba Anna, Dufterdar of Karad, has been lately lecturing in Bombay on 'The greatnes of being born a Brahman.' Perhaps the learned lecturer would oblige the public by defining the term and telling us how many persons are included in the definition. He must also tell us how the drunkards, the profligates, the perjurers and others of that ilk are to be disposed of; and if they are still to be reckoned Brahmans, who is to decide upon their exact status?"

— Awabaee, wife of Ardaseer Jehanghier, has been sentenced to one month's imprisonment for refusal to live with her husband.

—At a ball at Dum-Dum, Mr. Garland, Quarter Master of the 96th, while waltzing, suddenly fell down and died in a few minutes, of heart disease. His wife was present. There was no more dancing that night.

—*Times of India*; Aden, April: "The Maharajah of Kuppoorthulla, who left Bombay for England on March 26, returns to Bombay in the *Golconda* in a dying state."

Lord Napier of Magdala was also on board.

—The death of the Bishop of Mauritius is reported.

—20 convicts in the Trichinopoly jaol managed to break into the guard room, possessed themselves of arms and ammunition and made their escape. They were pursued 16 miles, several of them were shot down, the rest made their escape. These gaol risings are very frequent in India.

—Reuter's telegram; Roman frontier, March 10: "The article relating to Infallibility (an additional article of the *Schema* distributed on the 7th inst.) is drawn up in the following terms:—

"Chapter to be added to the decree upon the Primacy of the Roman Pontiff, to the effect that the Roman Pontiff cannot err in the definition of matters of faith or morals.

"The Holy Roman Church possesses the supreme and complete primacy and principality over the Universal Catholic Church, which it verily and humbly acknowledges to have received with the plentitude of the power of the Lord himself in the person of St. Peter, the Prince of Apostles, of whom the Roman Pontiff is the successor.

"And as, above all things, it behoves it to make clear the truth of the faith, all questions which may arise upon matters of faith must be determined by its judgment, seeing that otherwise the words of the Lord Jesus Christ (*Tu es Petrus*, &c,) would be disregraded.

"That which has been set forth upon this point has been proved by the results as in the Apostolic See: the Catholic religion has always been preserved immaculate, and its doctrine has always always been maintained at its fulness (*celebrata.*)

"Consequently, we inculcate, with the concurrence of Holy Council, and we define as a dogma of faith, that, thanks of the Divine assistance, it is that of the Roman Pontiff, of whom it was said in the person of St. Peter by the same Lord Jesus Christ, 'I have prayed for thee, &c.' cannot err when, acting in his quality as supreme teacher of all Christians, he defines what the Universal Church must hold in matters of faith and morals, and that the prerogative of inerrancy or infallibility of the church is applicable. But if any one should dare, which may God forbid!—to controvert our present definition, let him know that he departs from the truth of the faith."

—The new Justice of the South Carolina Supreme Court is a colored man, named J. J. Wright. He was born in Pennsylvania, studied law in Montrose and has been, since the war, adviser of the Freedmen in South Carolina.

Tuesday, April 5.

—*Times of India*: "In connection with the description given by the Calcutta papers of the American system of working railway trains as tested on the Calcutta and Canning line, we would draw attention to the following extraordinary statement which it appears the *Englishman* adopts:—'On the short twenty-eight miles line in question there is fair reason to expect that the ordinary annual expenditure will be reduced from £116,544 to £79,906, showing a saving of very nearly one-third.'

"It is believed that there would be neither risk nor difficulty in working long single lines, if ordinary pains were taken to adapt the system of traffic management to the purpose."

—Mr. Moroba Canoba has been excommunicated by his caste, for marrying a widow.

Wednesday, April 6.

—We have been favored with a copy of *The Watchman*, a new Marathi periodical, to appear twice a month.

—The *Indian Mirror* says that the Calcutta municipality are chargeable with inhumanity in the management of their bullocks. We fear that the same thing may be said of our Bombay municipality. We shoud like to have a commission appointed to consider the common bullock yoke, whether it is not unnecessary burdensome and often galling. It is certain that the neck of the bullocks are often in a hideously bruised and raw state.

—*Indian Mirror*: "A Goverment that has from time to time adopted measures to exterminate several of our barbarous custom, to put down *suttee* and infanticide, that has legalised widow-marriages, *ought not to defer its legal interference in* putting down polygamy. It behoves our rulers to protect a large portion of Her Majesty's subjects from the grievous wrong to which they are suject by the toleration of a custom which the Hindu Shasters does not sanction or support. Until steps are taken by the Government to interdict polygamy by a legal enactment, it will continue to be a disgrace and a reproach to it. We entreat our rulers to ponder over the condition of a large section of their poor helpless subjects who cannot speak for themselves. We can assure them that it would be idle to expect that polygamy will die out by itself, that the spread of education will exterminate the inhuman custom from the land. The hope is too remote. It makes our heart faint, weary and sick to think of such a prospect in the distant future."

Thursday, April 7.

—"If Ichabod" says the *Indian Church Review*, be ever written on the deserted portals of the Church of England, the learned antiquary will write beneath it, This is the work of the Bishops.

—Referring to the return of the Rev. Edward Husband, the *Indian Church Review* says, that 'the *Bombay Guardian* not long ago chuckled in so truly evangelical a manner over the circumstance of Mr. H's secession.' We knew nothing of Mr. H. till we fell in with his letter written from the bosom of the Romish Church declaring that Ritualism was the highway to Rome.

—The Rev. W. Maule, chaplain of Colaba, has been allowed furlough to Europe for fifteen months, on medical certificate.

—Galle telegram: "It is reported that three Corean mandarins have been beheaded for plundering barque *Star of the East* wrecked in September last.

The French Acting Consul at Hankow has been received at Hankow with official etiquette refused to the English and United States Consuls.

—Sir Wm. Mansfield, in his speech on the Budget, deprecated any further reductions of British troops, or of the Bengal or Bombay Army, but said the Governmant would continue to urge the reduction of the Madras Army on the Secretary of State. He declared the time had come for abolishing the separate Bombay and Madras Military Departments, and for consolidating the administration of the army under the Supreme Government. A scheme of retirement was, he thought, still necessary for relieving the enormous charges for the non-effective list.

—H. R. H. the Duke of Edinburgh found waiting his arrival at Colombo, a telegram ordering him to go to Australia, instead of to England, and intimating that the cruise of the *Galatea* may probably be extended yet two years longer.

—There are 3,500 registered prostitutes in Madras.

—*Times of India*; Paris, March 11: "We have had the sale of the famed San Donato collection on the Boulevard des Italiens, and the sale of the 'Edwards' collection at the Auction Rooms. The former belonged to Prince Demidoff, and when kept at Florence was one of the great sights of that city. The precious marbles, drawings, water-colours, paintings, and sketches are now dispersed, and the exorbitant sums some have fetched truly prove that many 'pay two much for their whistle here below.' If we remember that when Greuze was alive he was compelled to sell his master-pieces for a bare pittance, and was allowed to die in penury, we shall deplore the outlay of nearly a million of francs on the nineteen small heads by him, in the San Donato collection. His picture, the 'Broken Eggs,' fetched 126,000f. Mr. Eaton, an Englishman, paid 110,000f. for Paul Delaroche's 'Lady Jane Grey at the Scaffold,' and one of Ary Scheffer's, 'Francoise de Rimini,' went for 100,000f."

—The *Rocket*, a little steamer 776 tons, was pursued by two dhows, on her voyage from Aden to Cochin, and taking them to be private vessels the Captain fired 40 shots into them, killing some of the men, it is believed. It is not just possible that the singularity of the little steamer attracted the men in the dhows, and that they were innocent of any evil design.

Friday, April 8.

—*Times of India*: "In the last week of April, a small steamer under the command of Captain Dodd, left Kurrachee, laden with stores for the Euphrates Expedition. The *Gogra* is the pioneer of a new line to open up communication with the first section as far as Aleppo, in conjunction with the first section of the Euphrates Valley Railway."

—We are right in the surmise above expressed about the *Rocket*. The *Times of India* says: "About the time the *Rocket* left Aden, two dhows left Bombay for Muscat. They belonged to Banians, British subjects, and were freighted with merchandise. Fortune did not favour them with a fair wind outside the harbour; they had a succession of light winds and calms. So their supply of water became exhausted, and the crews were suffering from thirst. They had for some days, looked in vain for a vessel from which they might beg enough water to last them till they reached the coast. The *Rocket* was the first within hail, and they did their utmost to attract the attention of those on board. Captain Roper saw them soon enough, and gave them more than they wanted. He thought they thirsted after blood, and he gave them a shower of lead, wounding, if not killing, several. Even a boat with only two men in it was valiantly fired at. The buggalows reached Muscat at length; and Major Way, British Consul there, saw the wounded men, and learned the story."

—The Sind Divisional Command is to cease and Major General Malcom is transferred to Mhow.

—The Nawab of Joonaghur gave Rs. 8 or 10,000 to various Institutions and Societies before leaving Bombay.

—On Wednesday evening last, the 6 inst., an interesting Lecture was delivered in the Town Hall before a large audience by I. B. Lyon, Esq., Grant Medical College, on the "Relation of Electricity to other Physical Forces."

—*Rangoon Gazette*: "Troubles of a more or less serious character are brewing for us on the Tenasserim frontier. The Chief of Zimmay is persecuting Native Christians in his territory with the utmost rigour, and has declared that he will put to death any of his people who may henceforth adopt the Christian faith. This demands the attention of our Government as the effect of such an example from a petty prince such as the Chief of Zimmay is, may do much injury."

—Deaths last week, 356. By small-pox, 26.

—The Contagious Diseases Act goes into operation in Bombay, May 1st, 1870.

FOURTH REPORT OF THE BURMAH BAPTIST MISSIONARY CONVENTION.

TOUNGOO KAREN MISSION.

"The cause of Christ among the Karens of Toungoo has continued to gain ground during the past year; the usual progress or decline among the old churches has been observed, with a balance, it is confidently believed, in a favor of advancement. The process of education is manifestly going on in the minds of most of the disciples, and the lines of the true and false are becoming more sharply drawn. An influence for good is also growing among the heathen. They are applying to be admitted to christian villages in not a few instances, and the number of heathen children coming to christian schools is increasing.

"As a rule the native preachers have done as well as usual in their work; yet a few have failed to give any proof of their calling to the work of preaching the gospel.

"The whole of the dry season was spent in travelling among the churches with the exception of about six weeks, during which time a journey was made among the heathen.

"It may be remarked in passing that the work of careful visitation from church to church seems to be the great need among the Toungoo churches of present, not only for the disciples, but also for the heathen.

"The native preachers have in too many instances lost their early zeal, in proclaiming the gospel among the nominal christians, and especially so mong the heathen.

"At present there are few volunteers for the latter work. Whence comes this retreat among the native preachers! Is it because they enjoy too great ease and prosperity, blessings of the gospel which they have embraced, and have been lulled to sleep? Perhaps great trials are needed to arouse them. Perhaps their beds are made too soft for them. Perhaps the evil lies on the side of church discipline which may have a name rather than a reality. It certainly is a question of no light practical import.

"Providence seems to indicate that the time for an extension of the kingdom of Christ among this great and interesting tribe has arrived.

"It is therefore earnestly hoped that the ground thus occupied may not be given up, but that the work which promises so much for the glory of Christ, under the blessing of the Holy Spirit, may be pushed forward vigorously.

STATISTICS.

Whole No. of churches, ...	69
" of ordained Preachers, ...	8
" of unordained "	55
" of baptized Disciples, ...	2901
Baptized during the year, ...	222
Whole No. of Pupils in Jungle Schools. ...	452
" " in Normal School, ...	120
Religious contributions for the year for all purposes in cash or an equivalent ...	Rs.1519."

BASSEIN SGAU KAREN MISSION.—Since the death of Abbott, the founder of this mission, in 1854, three missionaries who had faithfully served the Bassein Sgau Karen Churches, have been successively removed by death. All save Scott have died, and died early. The heathen are swift to say that it is the avenging work of their magicians. The native christians in their bewilderment and affliction are led to inquire anxiously whether it is not in judgment for sin hidden somewhere within the camp. It is nearer the truth to say that some at least of these valued labourers cut short their lives by over work rendered necessary by the requirements of this great field. Knowing that so it seemed good in our Heavenly Father's sight, we would bow submissively to His inscrutable will.

During the past year the present incumbent has visited forty-four of the fifty-eight churches under his care. The state of religion in some of the churches is hopeful; though we cannot report any case of marked revival power, and of the greater number it must be said that the love of many has waxed cold. While they very generally maintain the outward forms of worship and continue their contributions to the several objects which claim their help in full measure, many members of the feebler churches, having no faithful spiritual guides, have gone astray in pursuit of vain pleasures. Card-playing, poay-going, tatooing, and drunkenness it pains me to say, are not uncommon in some of the churches, while old superstitions have a hold upon a still larger number. Church order and discipline are very imperfect throughout the district. Moreover, radical changes are needed in the views and practice of many of the churches, as to the pastorate. Our sixteen ordained ministers are a band of excellent men, with fair qualifications and zeal for their work. Many of the unordained pastors are worthy men also, but there is a disposition of long standing to choose, as pastors, men ready to lead and assist in temporal matters. Then, from clannishness, their choice is usually restricted to the circle of their own relatives and connections. The pastors, also, often aim to transmit their office to their own sons without much regard to fitness. From these causes it happens that a considerable number of the churches are suffering for the want of faithful pastors, "able to teach." Growth in knowledge, good works, or the christian graces is greatly retarded by worthless incumbents. In some cases the churches see and feel the need of a change, but the pastor will not take himself out of the way, and so the church in Karen fashion, quietly endures him. This state of things is the more trying as we have a constantly increasing number of young men, who have completed their studies at the Theological Seminary with credit, but can find no suitable sphere for the exercise of their gifts.

In the village schools we have evidences of growth and improvement which are inded gratifying. By a special effort last dry season, some twenty-five of our young men, studying at Rangoon were provided with schools during their vacation. The object in view was two-fold:—that of giving the more backward villages an opportunity of seeing the advantages of good schools for their children, and, also, of introducing the young men to the churches, in the hope that some at least would form acquaintances which would result in a pastoral settlement when their term of study should have expired.

Our statistics below are for the year ending February 1st 1869. The statistics for the current year would show a still greater increase, the number of schools being fifty-eight and the total of pupils not less than eighteen hundred.

Among other causes of this marked revival of interest in education, one assumes special prominonce; and that is the fondness of the Karens for the newly acquired art of part singing. It supplies, most perfectly, a want that had long existed of some rational christian amusement to take the place of the heathenish festivals and poays which the Christian Karens had abandoned, but to which the children were often drawn. They are intensely fond of it, and by a little instruction in the principles, become very creditable independent singers. Their interest and progress in study is invariably improved by the practice of music, and it is often remarked by the pastors and parents, that the minds of their children are always quickened and their morals elevated by it. I would call the attention of the brethren to this subject, confidant that a little pains taken in this direction will be abundantly repaid.

STATISTICS.

Baptized, ...	263
Excluded, ...	56
Restored, ...	43
Died, ...	101
Present whole number, ...	5988
Nominal Christians, ...	4000
Village Schools, ...	44
People in School, Boys 784,—Girls 537, ..	1321
Religious contributions in Rs. or equivalent, ... Rs.	11,741/
Contribution, for School books, &c. Rs.	4548/
Number of Churches, ...	58
Native Preachers, Ordained	16
Do do Unordained	56
Bassein preachers, engaged in Missionary labour in Toungoo and Prome, ...	13
Bassein students in the Karon Theological Semy.	55

TELEGRAPHIC NEWS.

London, April 1st.—"The prospectus of the Dutch Company intending to trade with the East Indies via the Suez canal has been issued here. —The English Revenue returns for the first quarter of 1870 show an increase of £47,188 above the estimates.—The revenue of Great Britain for the year ending March 31st, 1870, amounts to £75,500,000.—The Irish Peace Preservation Bill had passed the House of Lords.—Paris telegrams state that the Creuzot strike is assuming serious proportions.

2nd.—Colonel Lefroy has been gazetted Companion of the Bath—Judgment has been given in the Wicklow Peerage Case against the infant claimant.—Colonel Bristow has been elected the Member of Parliament for Newark, defeating Mr. Sleigh.—It is asserted that Mr. Bright is no better, and that he will not resume the duties of President of the Board of Trade.—The names of Colonel Elphinstone and General Gray appear in the obituary.

4th.—The Port has rejected the proposed Egyptian judicial reform scheme in its present form.

5th.—The French Ministry have consented to the debate on the Constituent power which commenced in the Corps Legislatif yesterday.—M. Ollivier announced his resolution to submit the senatus consultum to a plebiscitum.—A large party of Liberals opposed this step.

Paris, April 4th.—M. Ollivier in the Corps Legislatif to-day announces the intention of the Government to submit the Senatus Consultum to ratification by a plebiscitum.—The strike at Creuzot is now completed (ended).

6th.—Resistance has been made to the conscription in Barcelona. Barricades were erected, and many persons have been killed and wounded on both sides. The province has been declared in a state of siege.—The Corps Legislatif has adopted the order of the day by 227 votes against 43, expressing confidence in the devotion of the Ministry to the Imperial Parliamentary Government.—The Messageries' steamer *Imperatrice* has been disabled in passing the Suez Canal.—The *Sumatra*, with the outward Indian mails, left Suez for Bombay on the 3rd instant at 5 p.m. (one hour before contract time).

Vienna, April 4.—The Austrian Cabinet has resigned in consequence of the refusal of the Emperor to dissolve the Gallician, Istrian, and Sclavonic diets.

Miscellany.

—The following is from the *Villager*, a paper published in Boston, U. S. in 1819: "Benjamin Dearborn, Esq., of Boston, presented the following memorial to Congress at the last session, which was referred to the Committee on Commerce and Manufacture. We have not heard that any report was made respecting it.

"The memorial of Benjamin Dearborn, of Boston, respectfully represents: That he has devised in theory a mode of propelling wheel-carriages, in a manner probably unknown in any country; and has perfectly satisfied his own mind of the practicability of conveying mails and passengers with such celerity as has never before been accomplished, and in complete security from robberies on the highway.

"For obtaining these results, he relies on carriages propelled by steam, on level railroads, and contemplates that they be furnished with accommodation for passengers to take their meals and their rest during the passage, as in packets; that they be sufficiently high for persons to walk in without stooping, and so capacious as to accommodate twenty, thirty, or more passengers, with their baggage.

"The inequalities of the earth's surface will require levels of various elevations in the railroad; and your memorialist has devised means which he believes will be completely effectual for lifting the carriage, by the inherent power of its machinery, from one level to another; as also for the passage of carriages by each other, on the same road; and he feels confident that whenever such an establishment shall be advanced to its most improved state, the carriage will move with a rapidity at least equal to a mile in three minutes."

—*Madras Church Missionary Record*; Rev. Mr. Thomas of the Tinnevelly Mission reports:

Sunday, October 3rd.—In pursuance of my determination to visit all the Native Pastorates before the monsoon set in, I left home this morning at an early hour in order to spend the day at Ananthapuram, a Christian village about five miles in a westerly direction. Here is a neat church, spacious and well ventilated, offering accommodation to at least 350 people. There is a suitable schoolroom for boys and girls under the care of a trained schoolmaster, and grants-in-aid are received from Government. The Native Pastor's house is contiguous to the church, and though not a large nor expensive building, is sufficiently commodious for a respectable native family. Not far from the church is a small district bungalow for the accommodation of the European Mission-

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ary while making his tour to the western part of the district. The population is under 200, but another congregation within a distance of less than a mile is also under the care of the Native Pastor, the population of which is 150, and there is also another congregetion of 67 souls near the last place. As usual in all the congregations, the morning service was held at seven, which the Native Clergyman conducted, giving the people a very good practical sermon from 1st Peter v. 8, The Native Minister here has been well educated. and is familiar with English. Judging from all I asw, the Pastor and his people are getting on very cordially together, At noon I preached and administered the Lord's Supper.

Monday morning.—I came on to a village situated three miles due west of the last. This is also a very complete station for a Native Pastor, having a good church and suitable school for boys and girls, with a qualified master and mistress. Here my son, the Rev. J. Davies Thomas, joined me, and upon our arrival, the whole population, men, women and children, came to greet and welcome us with many salaams. It appeared to me a fit opportunity to have morning prayers with them, and my son gave them an appropriate exposition. At noon a large congregation assembled again. The Native Clergyman read a selection from the Church prayers, and I preached to them.

The Native Clergyman here has a history of his own, and it may be interesting to trace the way in which it pleases God to raise up and qualify labourers for his vineyard. Upwards of 20 years ago a little boy was employed to water the trees in my compound. I remember him very well as an active and intelligent lad. His desire to learn to read was so great, that he managed to get some of the village school boys to teach him after his work was done. He soon brought himself to notice, became in due time a Monitor, and after a few years, was employed as a village schoolmaster, and gave a proof that moreover he was under the influence of Christain principles. One night, while returning from the village where he was stationed, he accompanied me home; and in the course of conversation on the road, he surprised me by the very suitable answers which he gave to several questions which I put to him as to his Christian experience. Some time afterwards the late Rev. T. G. Ragland wrote to ask me to send a suitable person to take charge of a congregation, the firstfruits of his itinerating labours. It appeared to me that my young friend was a most suitable person to send; nor was I disappointed, for he gave much satisfaction to the brethren of the Itinerancy, and laboured with them for nine years, when his wife's failing health rendered it necessary for him to leave north Tinnevelly for the south. He naturally came to me, and was employed as Catechist. I found him very well versed in Scripture, and posssessing much aptness for teaching; and when it became a question which of the native agents should be presented for ordination to the Bishop for the Pastorate, my friend was naturally selected as one of them. He was examined and approved of by two of the brethren. He pursued his preparatory studies with vigour, and was one of the twelve whom the Lord Bishop of Madras ordained for the Native Pastorate. He is now the Clergyman of this place; and from what I have seen hitherto I have every reason to hope that his success will be complete.

It may not be inopportune that I should leave on record my firm conviction that the most thorough supervision should be exercised over the Native Clergy. The temptation to them is great of imagining that their office has made them native gentlemen, who are to preach on Sundays, but to look lightly upon real pastoral work as if it belonged to the office of Catechists. An European Bishop in Tinnevelly would not be able to superintend them as the case requires, and even a Native Coadjutor Bishop, set apart expressly for this work, would require the Diocesan's constant attention to see that he did his work efficiently with diligence and zeal: for there is no public opinion as yet which, as in England, can be brought to bear upon the conduct of the Native Clergy. The Lord Bishop of the Diocese, at my earnest request, kindly appointed the senior Native Clergyman here to assist me in the superintendence of the Pastors in these districts, and the plan answers admirably, and is the nearest approximation to the appointment of a Native Coadjutor Bishop.

—Summing up the evidence relative to Lord Byron, and coming to the conclusion that the revelations made by Mrs. Stowe are in all probability substantially true, the *Saturday Review* thus closes its discussions of the subject:—"We must add a single reflection, and it is one which embodies a moral judgment on the whole controversy, and we follow some admirable remarks of the *Spectator*, September 11, on 'the public Prepossession for Byron.' It is a sad evidence of moral decadence in high literary as well as in popular quarters, that so wild and irrational a scream has been raised against the evidence produced in the case. The old and manly protest against the immorality and turpitude of Byron's life and works are now silenced. The traditional representatives of that part of the press which used to arrogate to itself special claims to be the guardian of religion and morality have gone over to the other side. The Tory *Quarterly* and *Blackwood*, and *Standard* uphold the Satanic School and its Coryphæus. It is announced to be a kind and good deed to introduce 'Don Juan' to family reading; and an epigrammatist congratulates the world and himself that at last the sinner—and such a sinner as Byron, a deliberate and inveterate offender against everything that has been held to be true and pure and good—has been canonized. And we are simply scorned and sneered at because we think that it is a duty to confront an author, who is always a teacher, with his life, and we are told that it is simply 'ludicrous to test genius by morality,' and we are forbidden to object to the authority of Sterne or Rousseau, on the plain and homely ground that their lives were foul and licentious. This is the present aspect of the popular mind towards Byron, and it is of evil omen. Whether Mrs. Stowe repeats accurately Byron's words or not, it is an undeniable, but also a melanoholy, fact, that he knew, and knew too well, the popular mind, when he said, 'The world has made up its mind that 'By' is a glorious boy; and the world will go for 'By,' right or wrong, Yes; right or wrong 'the noble poet' can do no wrong. Not only must we not utter a word or protest against the shameless immorality of 'the noble poet,' but we must accept the man Byron as more sinned against than sinning. His wife a moral Clytemnestra, a moral Brinvilliers, but the man who could and did violate every sanctity of life, every truth and every honour, *is the spoiled child of England* and our national darling and idol. This, we again assert, is of no good omen. We must, with all sorrow and indignation, confess that the popular verdict is with Byron. But what then? A wonderful and horrible thing is committed in the land; the prophets (and of old prophet and poet were synonyms), the prophets prophesy falsely, and my people love to have it so; and what will ye do in the end thereof?'"—*The Christian.*

PASSENGERS ARRIVED.

Per *China*, 2nd:

From Southampton—Mr. and Mrs. Witt and child, Mrs. Hawkin and infant, and Mrs. Masson; Mr. Standerwick and Mr. Watson, employés of the Company, and Mrs. Jones' ayah, Mrs. Barker proceeded to Madras from Aden.

From Marseilles—Col McLeod, Major and Mrs. Bracken, infant and ayah, Captain Galloway, Rev. G. English and Miss. English, Mr. and Mrs. King, Mr. Ghose, Mr. Langley, Mr. Bryce, and Major Bentham's servant.

From Suez—Major Hudson, Mr. Phillips, and Mr. Renouf.

From Aden. Ismail Namee, Ahmed Abbass and friend.

PASSENGERS SAILED.

Per *Behar*, 3d:

For Southampton—Mrs. Eccles and two infants, Mrs. Crawford and infant, Mr. and Mrs. A. Bulman and three infants, Mr. Firth, Mr. and Mrs. Gammoy, Mrs. Herring and four children, Mrs. Gurdon and infant, Mr. P. Ball and wife, Mrs. Weldon and three infants, Mrs. Vivian and infant, Mrs. Arthur Cory and infant, Captain and Mrs. T. A. Scott and two children, Captain John Henry Warnes, Captain David George Sandeman, Mrs. Barnes and four children, Mrs. Murray and infant, Mr. Macfarlane, Captain Beddy, Dr. and Mrs. Wyndowe and two children, Captain Pinhey, Captain and Mrs. Fitzgerald and three children, Captain Sherlock, Mr. Wingate, and Mr. H. J. Lyons.

For Marseilles—Mr. Henry R. Clarke, Colonel Barron, Mr. G. Noble Taylor, Sir. William and Lady Turner, Mr. and Mrs. A. E. Russell and infant, Mr. Lorne, Colonel J. R. McMullen, Mrs. R. R. Stuart, Sir. Walter and Lady Morgan and two children, Mr. Lemon, Colonel Kennedy, Mr. Parry, Major and Mrs. Graves, Mr. and Mrs Brunton and infant, Captain McGillivray, Mr. J. S. Smith, Mr. and Mrs. D. P. Cama, Mr. P. R. Cama, Mr. C. A. Stack, Mr, T. Smith, Mr. Henry Victor, Mr. Tottenham, Mr Doyle, Mr. J. J. Mackenzie Mr. D. Munro, Mr. Hurst, and Mr. and Mrs. A. H. Campbell.

For Suez.—Mr. and Mrs. Sandys, Colonel Annesly Major Thorpe, Dr. Ward, Colonel R. Strachey, Mr. Cunningham Hudson, Mr. George Bukham, Mr. A. E. Ashley, Mr. R. E. Master, Mr. and Mrs. Guerden, Mr. A. Rolland, Mr. W. S. Rolland, Mr. J. M. Webster, Colonel Cockburn Hood, Mr. Fryer, Captain Kelly, Mr. and Mrs. Lockwood, Mr. Findlay, Mr. Bichoff, Captain Parry and Mr. G. H. Grant.

For Aden—Mr. Walter Hampton, Mr. Henry Brown, Mr. D. O'Brien, wife and three children.

Per *Asie*,

For Marseilles.—Mr. and Mrs. Reeves and 4 children, Mr. Sherman and 1 child, Mrs. Thoyts and 3 children, Mr. Woolcombe, Mon. and Madame Courvoisier and 1 child, Mr. B. Span and 1 child, Mr. and Mrs. Young and 3 children, Mon. and Madame Chairier and 1 child Major and Mrs. Battinshaw and 2 children, Doctor Asher, Mr. Vaughan, Mr. Fuchs, Mr. and Mrs. Carey, Mr. Geo. McCluskey, Quarter master Mathews and 4 children, Mr. Jordan, Mr. and Mrs. Hudson, Mr. Martin, Mr. Cooper, Mr S. C. Kennedy, 5 children of Colonel Fullerton, Mr. T. Langford, and Mr. Whealands.

DOMESTIC OCCURRENCES.

BIRTHS.

ANGUS—April 3d, at Poona, the wife of the Rev. R. Angus, Free Church Mission, of a daughter.

ROBINSON—April 6th, Esplanade, the wife of Commander Robinson, I. N., of a son.

MARRIAGES.

DOERING—ORR—April 7th, at St. Thomas's Cathedral, Bombay, by the Rev. C. T. Wilson, Senior Chaplain, Edward Doering, Esq., Bombay, to Clementina Agnes, eldest daughter of the late Major S. G. G. Orr, Madras Army.

BALDREY—REGEL—March, 30th, at St. John's Church, Secunderabad, by the Rev. Mr. Clark, George Singleton Baldrey, H. H. Nizam's service, to Miss. Annie Emma, second daughter of Mr. George Regel, Senior.

DEATHS.

BAKER—March, 31st, at Poona, Florian Edward, infant son of Captain W. A. Baker, R. E.

HUDSON—April 4th, at Belgaum, of a lingering illness, Mrs. Paulina Hudson, aged 68 years, deeply regretted.

ANGUS—April 4th, at Poona, the infant daughter of the Rev R. Angus.

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Printed and published for the Proprietors, by JAMES PEARSE, Manager, ORIENTAL PRESS, Bombay.—April 9th, 1870.